

## THE FIVE THEORIES

While the majority of professing Christians admit the fact of the Second Coming of Christ, they are not agreed as to the “manner” or “time.” There are five theories as to the Second Coming.

### 1. That His Coming Again Is “SPIRITUAL” and Was Fulfilled at Pentecost.

It was not Christ but the Holy Spirit that came at Pentecost, and his coming was conditioned on Christ’s absence, for Jesus said, “It is expedient for you that I go away; for if I go not away, the Comforter (H. S.) will not come unto you; but if I DEPART, I will SEND HIM UNTO YOU.” John 16: 7. If the Holy Spirit is only another manifestation of Christ, then they are identical. The fact is, the whole New Testament was written after Pentecost, and declares over 150 times that the Second Coming of Christ was still future. And more, none of the events predicted as accompanying the Second Coming occurred at Pentecost, such as the **Resurrection of the “Dead in Christ,”** the **Translation of the “Living Saints,”** the **Binding of Satan,** etc.

### 2. That the “CONVERSION OF THE SINNER” is the Coming of the Lord.

This cannot be, for at conversion the sinner comes to Christ, not Christ to the sinner; and the sinner’s conversion is the work of the Holy Spirit, and not the work of Christ. It is true that there is such a thing as the spiritual **indwelling of Christ** in the believer, but His Second Coming, like His First Coming is to be an **outward, visible, personal coming.**

### 3. That “DEATH” is the Coming of the Lord.

The text that is used more than any other for funeral sermons is - “Watch, therefore; for ye know neither the day nor the hour wherein the Son of Man cometh.” Matt. 25:13. The context shows that this refers to a future coming of Christ. Christ could not come to the earth every time a person dies for two reasons

(1) A soul passes into eternity every second, and this would necessitate Christ’s remaining continuously on the earth.

(2) Christ is engaged in His High Priestly functions in the Heavenlies, and could not leave them to come to the earth for the souls of the dying.

The fact is, that at death the believer goes to Christ. Christ does **not** come for him. Death is always spoken of as a departure. “**Absent from the body, present** (at home) with the Lord.” 2 Cor.5:6-8.

If Jesus had meant by His Second Coming “Death,” He would have said to His Disciples - “If I go and prepare a place for you, I will send ‘Death’ to bring you to myself,” but He did not. He said “**I will come again** and receive you unto myself.” The last chapter of John’s Gospel settles the matter. Peter said to Jesus - “Lord, and what shall this man (referring to John) do? Jesus saith unto him, If I will that he tarry **till I come**, what is that to thee? Follow thou me. Then went this saying abroad among the brethren, that that disciple (John) **should not DIE.**” John 21: 21-23. We see from this that the Disciples did not think that the “Coming of the Lord” meant “death.” There

was a great difference between these two things in their mind. Death is an enemy (1 Cor. 15:26, 55), it holds us in the grave, it robs the body of its attractiveness, it is the “Wages of Sin” (Rom. 6:23), and the result of God’s wrath, while the Second Coming of Christ is a manifestation of His love. Christ is the “Prince of Life.” There can be no death where He is. Death flees at His coming. When He was on earth nothing could remain dead in His presence. His Coming is not death but resurrection. He is the “**Resurrection**” and the “**Life**,” and when He Comes, He will change our **vile body**, that it may be fashioned like unto His “Glorious Body.” Phil. 3:20, 21.

#### **4. That the “DESTRUCTION OF JERUSALEM” in A. D. 70 by the Romans Was the Second Coming of the Lord.**

The Lord was not present at the destruction of Jerusalem. It was destroyed by Roman soldiers, and none of the things that are to occur at the “Second Coming” occurred at the destruction of Jerusalem, such as the resurrection of the dead, the translation of living saints, and the physical changes that are to occur at Jerusalem and in the land of Palestine at Christ’s coming. Zech. 14:4-11. Ez. 47:1-12. Christ’s purpose in coming back is not to **destroy** Jerusalem, but to **RESTORE** it. It must be down of the Gentiles until the “Times of the Gentiles” are fulfilled, “then shall they see the Son of Man coming in a cloud with power and great glory.” Luke 21:24-28. The Book of Revelation, **written 26 years after the destruction of Jerusalem**, speaks of the Second Coming of Christ as still **future**.

#### **5. That the “DIFFUSION OF CHRISTIANITY” is the Second Coming of the Lord.**

This cannot be true, for the “Diffusion of Christianity” is **gradual**, whereas the Scriptures declare that the “Return of the Lord” shall be **SUDDEN** and **UNEXPECTED**, as a “Thief in the Night.” Matt. 24:27, 36, 42, 44. 1 Thess. 5:2. Rev. 3:3. Again the “Diffusion of Christianity” is a process, while the Scriptures invariably speak of the “Return of the Lord” as an **EVENT**. The diffusion of Christianity brings **Salvation** to the wicked, whereas the “Return of the Lord” is said to bring not salvation but **SUDDEN DESTRUCTION**. 1 Thess. 5:2, 3; 2 Thess. 1:7-10.

## **II. AS TO THE TIME**

Of the exact time we cannot be certain. When Jesus was on the earth He said - “But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither (not yet) the Son, but the Father.” Mark 13: 32. After His Resurrection and before His Ascension, He refused to satisfy the curiosity of His Disciples, saying to them - “It is not for you to know the ‘**times**’ or the ‘**seasons**’ which the Father hath put in his own power.” Acts 1:7. Jesus knew of Daniel’s prophecy of the “Seventy Weeks” (Dan. 9:20-27), but He fixed no dates for their fulfillment. The student of prophecy is not to be a “date-setter,” but he is to **watch**. “**Signs**” are for the Jew. There is nothing to prevent Christ coming for His Church at any time.

While we do not know the day or the hour of Christ’s Coming, we know that it will be “Pre-Millennial”.

## PRE-MILLENNIAL

By Pre-Millennial we mean before the Millennium. That is, before the period of a “**Thousand Years**” spoken of in Rev. 20:1-6. This period is spoken of in other scriptures as “The Kingdom,” and is described in glowing terms by the prophets as a time when the earth shall be blessed with a universal rule of righteousness. The passage in Rev. 20:1-6 simply tells us that the length of the period shall be 1000 years.

The very structure of the New Testament demands that Christ shall return before the Millennium. Here are a few reasons.

1. When Christ comes, He will **RAISE THE DEAD**, but the Righteous dead are to be raised **BEFORE** the Millennium, that they may reign with Christ during the 1000 years, hence there can be no Millennium before Christ comes. Rev. 20:5.
2. When Christ comes, He will **SEPARATE THE “TARES” FROM THE “WHEAT,”** but as the Millennium is a period, of **UNIVERSAL RIGHTEOUSNESS** the separation of the “Tares” and “Wheat” must take place **BEFORE** the Millennium, therefore there can be no Millennium before Christ comes. Matt. 13:40-43.
3. When Christ comes Satan **SHALL BE BOUND**, but as Satan is to be bound during the Millennium, there can be no Millennium until Christ comes. Rev. 20:1-3.
4. When Christ comes Antichrist is to be **DESTROYED**, but as Antichrist is to be destroyed before the Millennium there can be no Millennium until Christ comes. 2 Thess. 2:8; Rev.19:20.
5. When Christ comes the Jews are to be **RESTORED TO THEIR OWN LAND**, but as they are to be restored to their own land **BEFORE** the Millennium, there can be no Millennium before Christ comes. Ez. 36:24-28; Rev. 1:7 (Zech. 12:10).
6. When Christ comes it will be **unexpectedly**, and we are commanded to watch lest He take us **unawares**. Now if He is not coming until **AFTER** the Millennium, and the Millennium is not yet here, why command us to watch for an event that is over 1000 years off?

## III. AS TO THE MANNER

He will return in the **SAME MANNER** as He went. Acts 1:11. He went up **BODILY** and **VISIBLY** and He shall come in like manner. He went in a cloud, and He will return in a cloud.

“Behold, He cometh with the **clouds**; and **every eye shall see Him**, and they also which pierced Him; and all kindreds of the earth shall wail because of Him.” Rev.1:7.

The only difference will be that He went up alone, He will return as a King (Luke 19:12), followed by a retinue of the angelic hosts. “For the Son of Man shall come in the glory of His Father **with his angels**; and then He shall reward every man according to his works.” Matt.16:27. His “Return” however will be in

## TWO STAGES

He will come first into the region of our atmosphere, and the “dead in Christ,” and the “living saints” shall be **“caught up”** to meet Him **“IN THE AIR.”** Then after the risen and translated saints have been judged and rewarded for their works, and they, as the Church, the Bride of Christ, have been married to Him, He will come with them to the earth and land on the Mount of Olives, the place from whence He ascended.

“And His feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east, and the Mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south.”  
Zech.14:4.

The First Stage of His Return is called **“THE RAPTURE;”** the Second Stage – **“THE REVELATION.”** The time between the two Stages is not less than seven years, and is occupied in the heavens by the **“JUDGMENT OF BELIEVERS FOR WORKS,”** and on the earth by **“THE GREAT TRIBULATION.”** Chart No. 4.

